

The Historical Trail 1983



BISHOP BEVERLY WAUGH
Presided over the first session of
the New Jersey Annual Conference of
The Methodist Episcopal Church
April 26 - May 2, 1837

The Historical Trail

Yearbook of the Historical Society of the
Southern New Jersey Annual Conference of
The United Methodist Church

FOREWORD

We are fast approaching very significant anniversaries of our church and our conference. In the publication of *The Historical Trail*, we are putting into print for the first time the first minutes of the New Jersey Conference of the Methodist Episcopal Church. The Rev. Robert B. Steelman, our Conference historian, has transcribed and edited the hand written minutes for us.

Edna M. Molyneaux wrote the article "Customs and Stories in Stone." Edna, a member of the Commission on Archives and History of our conference, has been interested in the inscriptions on tombstones for many years. The article is both educational and amusing.

Our church history tells us the story of the State Street United Methodist Church of Camden, New Jersey. The history was prepared by the Rev. Joseph L. Scott, a former pastor of the State Street United Methodist Church, now pastor of Asbury United Methodist Church, Camden, New Jersey.

Enjoy reading these articles. If you have written on any historical matters within our conference, I would be glad to have you send a copy to me, that I might share your article through the booklet.

DR. J. HILLMAN COFFEE
President-Editor

MINUTES
of the
NEW JERSEY CONFERENCE
of the
METHODIST EPISCOPAL CHURCH
Held at
HALSEY STREET M. E. CHURCH
NEWARK, N. J.
April 26 - May 2, 1837

Cover illustration from
The Illustrated Story of Methodism,
NY: Phillips & Hunt, 1887. p. 612.

PREFACE

Prior to 1836, New Jersey Methodism was officially a part of the Philadelphia Conference. It was at the 1836 session of the Philadelphia Conference that action was taken to bring into being a Conference for the State of New Jersey. A petition to create such a Conference was addressed to the General Conference.

After some debate and various proposals, the 1836 General Conference meeting in Cincinnati adopted the following resolution: "The New Jersey Conference shall include the whole state of New Jersey, Staten Island, and so much of the states of New York and Pennsylvania as is now included in the Asbury District."

The first session of the new Conference was not held until April of 1837. No Minutes of this first session were published except the statistical information and appointments, which were printed in the General Minutes for that year.

The earliest printed Minutes of the Conference are small booklets, about four by six and a half inches, containing only about a dozen or so pages. Besides statistical information, appointments, and memoirs, they contain a few official Conference actions or reports.

We are fortunate, however, to have in the Conference Archives the hand written Minutes of the early Conferences in the handwriting of the Conference Secretary.

In the interest of the coming celebration in 1986 of the 150th Anniversary of our Conference, it has been thought advisable to publish the record of the first session held in 1837. The information that follows was taken from two sources. The questions pertaining to the ministry, statistical information, and the list of appointments are taken from *The Minutes of the Annual Conferences of the Methodist Episcopal Church*, Volume II, 1829-1839, pages 451-453. The Minutes which follow were transcribed from the handwritten Journal in the Conference Archives, the Rev. William A. Wilmer, Secretary. The rules of order are printed first in the Minutes, as they are in the handwritten Journal, by direction of the Conference.

It is interesting that Rule 13 forbids taking any extract or copy from the Journal without the prior consent of Conference. Hopefully, Conference will grant that liberty to its Historian, 146 years later, even though he did not ask for such consent.

Transcribed and Edited by
Rev. Robert B. Steelman
S.N.J. Conference Historian

Question 1. Who are admitted on trial?

George Hitchens	Alexander Gilmore
Charles Stewart	Joseph J. Sleeper
John Beegle	Matthew Mallinson
Joseph Atwood	

Question 2. Who remain on trial?

Abraham Owen	Crook S. Vancleave
Warren C. Nelson	Richard Lanning
James O. Rogers	Wesley Robertson
James M. Tuttle	

Question 3. Who are admitted into full Connection?

Charles H. Whitecar	Benjamin N. Reed
Samuel Jaquett	Isaac Cross
Wesley C. Hudson	Charles Thomas
William Hanley	

Question 4. Who are the Deacons?

Those marked (*) were ordained this year.

Edward Sanders	John F. Crouch
Curtis Talley	George S. Wharton
James Buckley	Charles H. Whitecar*
Washington Thomas	Samuel Jaquett*
Thomas Christopher	Wesley C. Hudson*
Matthias German	William Hanley*
John S. Swaime	Benjamin N. Reed*
John W. McDougall	Isaac Cross*
Oliver Badgley	Charles Thomas*
John Spear	

Question 5. Who have been elected and ordained Elders this year?

Jacob Loudenslager	George A. Raybold
Peter D. Day	Mulford Day
Benjamin Day	Robert E. Morrison

Question 6. Who have located this year?

Arthur Leet

Question 7. Who are the supernumerary preachers?

Thomas Ware	James Moore
David Bartine	John Walker
Thomas Morrell	William Lummis
James Campbell	Henry Boehm
Daniel Fidler	

Question 8. Who are the superannuated or worn out preachers?

Peter Vannest	Oliver Badgely
William Smith	Benjamin Benson

Question 9. Who have been expelled from the Connection this year?

None

Question 10. Who have withdrawn from the Connection this year?

None

Question 11. Were all the preachers' characters examined?

This was strictly attended to, by calling over their names before the Conference.

Question 12. Who have died this year?

None

Question 13. What numbers are in Society?

West Jersey District

	Whites	Col.		Whites	Col.
Burlington	190	14	Gloucester	736	
Mount Holly	216	4	Cape May	770	44
Pemberton	183	2	Salem Station	125	26
Medford	365	2	Salem Circuit	641	26
New Egypt	374	12	Swedesboro	881	
Tuckerton	914	16	Moorestown	514	95
Bargaintown	880	14	Camden	250	
Cumberland	814	6	Cohansey mission	9	
Bridgeton	264	37		8126	298

East Jersey District

	Whites	Col.		Whites	Col.
New Brunswick	127	6	Rahway	191	8
Plainfield	42		Elizabethtown	154	3
Flemington	98	3	Woodbridge	127	1
New Germantown and Somerset mission	108	9	Bloomfield	131	2
Freehold	785	15	Orange	116	4
Long Branch	322	10	Campton	46	
Trenton	280	2	Belleville	115	4
Crosswicks	361	18	Newark: Halsey St.	351	2
Bordentown	116	2	Franklin St.	383	3
Pennington	191	13	Staten Island	264	4
			Jersey City	36	
				4344	109

Asbury District

	Whites	Col.		Whites	Col.
Flanders	344	4	Belvidere	496	7
Asbury	334	18	Warren	519	5

	Whites	Col.		Whites	Col.
Sandyston	238	5	Morristown	147	7
Milford	75	1	Caldwell	199	
Lumberland	78		Whippany	250	10
Hamburg	562	5	Springfield	73	2
Newton	493		New Providence	170	4
Haverstraw	326	7	Rockaway	152	
New Prospect	346	12	Mendham	76	5
Patterson	410	3		5288	95

Recapitulation

	Whites	Col.
Total This Year	17,758	502
Total last year in the above Districts which have been set off as the N. J. Conference	17,092	508
Increase this year	666	de.6

Question 14. What amounts are necessary for the superannuated preachers, and the widows and orphans of preachers; and to make up the deficiencies of those who have not obtained their regular allowance on the Circuits?

Answer \$1996.52

Question 15. What has been collected on the foregoing accounts, and how has it been applied?

Places	Collections
Burlington	\$32.16
Mount Holly	25.09
Pemberton	23.36
Medford	25.25
New Egypt	20.78
Tuckerton	46.50
Bargaintown	66.37
Cumberland	41.79
Bridgeton	28.32
Gloucester	28.00
Cape May	53.00
Salem station	18.13
Salem circuit	34.00
Swedesboro	40.26
Moorestown	48.45
Camden	26.39
New Brunswick	30.40

Places	Collections
Plainfield	10.26
Flemington	19.29
New Germantown	9.46
Freehold	50.89
Long Branch	46.70
Trenton	28.20
Crosswicks	18.20
Bordentown	11.00
Pennington	17.61
Rahway	20.93
Elizabethtown	23.05
Woodbridge	13.25
Bloomfield	11.56
Orange	15.23
Campton	4.77
Belleville	7.00
Newark:	
Halsey St.:	68.07
Franklin St.	64.19
Staten Island	22.10
Jersey City	27.76
Flanders	36.26
Asbury	13.85
Belvidere	16.25
Warren	40.32
Sandyston	12.00
Milford	10.00
Lumberland	5.60
Hamburg	23.26
Newton	50.00
New Prospect	20.05
Haverstraw	43.25
Patterson	69.04
Morristown	22.92
Caldwell	13.53
Whippany	35.00
Springdale	10.00
New Providence	13.30
Rockaway	19.25
Mendham	11.00
Chartered Fund	82.00
Book Concern	600.00

Received of Sister M. S. Collins, who is blind,
collected by her on Bargaintown Circuit 72.00

From a family worshipping in the Halsey Street
Church, Newark, to make up the amount of
\$100. 28.00

The foregoing collections were divided as follows:

Claimants	Division
Bishop Roberts	\$11.60
Soule	11.60
Hedding	11.60
Andrew	13.44
Waugh	15.18
Morris	11.60
Bro. P. Vannest	200.00
T. Ware	200.00
D. Bartine	248.00
D. Fidler	240.00
J. Moore	100.00
J. Walker	200.00
W. Smith	248.00
J. S. Swaime	24.00
W. Lummis	31.00
C. Thomas	33.50
O. Badgely	124.00
N. Chew	20.00
J. K. Shaw	29.00
Mrs. Robinson	100.00
Porter	124.00
	\$1996.52
Surplus	\$ 318.02

The surplus was divided in the following
manner, by order of the Conference:—

Bro. T. Ware	\$50.00
P. Vannest	50.00
D. Fidler	50.00
W. Smith	50.00
J. Moore	25.00
O. Badgely	25.00
Mrs. Robinson	25.00
Mrs. Porter	25.00

Of the money collected by Sister Mary Collins,
\$10 was for Bro J. Walker 10.00
Bro. Gearhart 7.75
Error .27
Whole Amount \$2314.54

**Question 16. What has been contributed for the support of Missions,
and what for the publication of Bibles, Tracts, and Sunday School
Books?**

For Missions, \$1817.93

Question 17. Where are the preachers stationed this year?

Newark District, Maning Force, P. E.

Newark: Halsey Street—John Nicholson
Franklin Street—Thomas M'Carroll
Belleville—Curtis Talley
Springfield and Campton—William Hanley
Elizabethtown—George A. Raybold, Thomas Morrell, Sup.
Staten Island and Quarantine miss.—Mulford Day, Henry Boehm,
sup.
Rahway—William A. Wilmer
Woodbridge—Isaac Cross
Plainfield—Edward Sanders
New Providence—Francis A. Morrell
Whippany—Robert Lutton, John S. Beegle
Rockaway—James O. Rogers
Morristown—James Buckley
Mendham—Charles S. Whitecar
New Germantown and Somerset miss.—Abraham Gearhart,
George Hitchens
Flemington—Jacob Hevener, James M. Tuttle
Asbury—Joseph Chattle, Crook S. Vancleave, one to be supplied
Belvidere—George Banghart, Warren C. Nelson

Patterson District, Waters Burrows, P. E.

Patterson—Daniel Parish
Orange—John S. Swaime
Bloomfield—Isaac N. Felch
Jersey City—Wesley C. Hudson
Caldwell—Wesley Robertson
New Prospect—Bromwell Andrew
Nyack—Matthew Mallinson, Alexander Gilmore
Haverstraw—Josiah F. Canfield
Hamburg—John N. Crane, one to be supplied
Rome—William Baker, Washington Thomas
Lumberland—Benjamin N. Reed
Milford—Benjamin Day
Sandyston—Peter D. Day, one to be supplied
Newton—Sedgwick Rusling, Richard Lanning
Warren—Isaac Winner, one to be supplied
Berkshire—to be supplied
Fort Lee miss.—to be supplied

Trenton District, Richard W. Petherbridge, P. E.

Burlington—John Buckley
Mount Holly—George F. Brown, James Campbell, sup.
Pemberton—Joseph Ashbrook
New Egypt—Thomas G. Stewart, Daniel Fidler, sup.
Tuckerton—Abraham K. Street, Matthias German
Freehold—Joseph Atwood, Samuel Jaquett
Middletown—Jacob Loudenslager, George S. Wharton,
David Bartine, sup.
Long Branch—John L. Lenhart, James Moore, sup.
New Brunswick—James Ayars
Pennington—John K. Shaw
Trenton—Anthony Atwood
Crosswicks—Nathaniel Chew, Jr.
Bordentown—John S. Porter

Camden District, Thomas Neal, P. E.

Camden—James H. Dandy
Moorestown—William Williams, Charles Stewart
Medford—Edward Stout, one to be supplied
Bargaintown—Edward Page, Zerubbabel Gaskill
Cape May—John F. Crouch, John Spear
Cumberland—Joseph J. Sleeper, Thomas Christopher
Bridgeton—Abraham Owen
Salem station—Jefferson Lewis, Thomas Ware, sup.
Salem Circuit—Charles T. Ford, one to be supplied
Gloucester—James Long, John W. M'Dugall, William Lummis, sup.
Swedesboro—Robert E. Morrison, one to be supplied, John Walker,
sup.
Cohansey mission—to be supplied
John McClintock, Jr.—Assistant Professor of Mathematics in
Dickinson College
Levi Scott—Transferred to Philadelphia Conference, and stationed
at Ebenezer, Philadelphia
John B. Hagany—Transferred to Philadelphia Conference and
stationed at Kensington, Philadelphia
Thomas J. Thompson—Transferred to Philadelphia Conference, and
stationed at Harrisburg
Samuel Grace—Transferred to Philadelphia Conference, and
stationed on Nottingham Circuit

J. Leonard Gilder—Transferred to New York Conference
Charles Thomas—Transferred to Michigan Conference

Question 18. Where and when shall our next Conference be held?

At Bridgeton, Cumberland County, N. J., April 25, 1838

RULES OF ORDER

Rule 1st. The President shall see that all the business appertaining to the Conference be brought forward, arranged and conducted in a proper manner according to the provisions and directions contained in the Discipline.

Rule 2nd. He shall preserve order in all the proceedings, in the conduct of debate, shall keep the speakers to the question, and call them to order whenever they wander from the point or depart from the rules, and decorum herein provided for the government and order of the Conference.

Rule 3rd. He shall decide in all questions of order; nevertheless, any member may appeal from his judgment to the Conference, and in such case, the appeal shall be decided without debate.

Rule 4th. He shall fairly and plainly state every question and put the same to vote whenever called for by the Conference.

Rule 5th. Every member of the Conference shall have a right to move any question or resolution not contrary to the Discipline of the Church, which if seconded shall be duly considered and debated and put to vote except it be withdrawn by the mover or otherwise disposed of by postponement, but no question shall be debated until it be seconded.

Rule 6th. Every member who speaks to a question shall rise, address the President, and he shall not be interrupted while speaking except he depart from the question or from the rules and decorum of the Conference.

Rule 7th. No member shall be allowed to proceed in speaking if he depart from the question, or uses disrespectful or irritating language calculated to injure the feelings of other members, except in cases where the nature of case or subject requires plain and candid appeals to facts for the information of the Conference, or illustration of the subject.

Rule 8th. No member shall be allowed to speak more than twice to the same question, unless he first obtain liberty from the Conference, which shall be decided without debate.

Rule 9th. If in debate one member misrepresents the statements or arguments of another, the member misrepresented shall have liberty, immediately, to rise, and correct, or explain, and the other shall be silent, till such correction, or explanation be given, and then he may proceed.

Rule 10th. When any member conceives, or believes, that another is out of order, he may call the attention of the President to the case.

Rule 11th. In any question where the Bishops or President judge that, from personal or official consideration, it is improper for them to preside, they may call any member of the Conference to the chair or at their request the Conference shall elect a President, Protem, during the consideration of such question, or questions.

Rule 12th. While one question is under consideration, no other shall be introduced till that be regularly disposed of, either by a decision thereon or a postponement: A motion for postponement shall always be in order, but the vote thereon shall be taken without debate.

Rule 13th. No person at any time shall be allowed to take any extract or copy from the journal, or other papers of the Conference, unless the consent of the Conference be first obtained.

Rule 14th. The Secretary of the Conference shall take care of, and keep all the papers, and documents, and Journal of the Conference, and keep them safe under lock and key in a trunk provided for the purpose, and not suffer any person whatsoever, to take any original document, or paper, or copy, or extract therefrom, or from the Journal unless the consent of the Conference be first obtained: and he shall not allow any person, except the members of the Conference to inspect or examine the said Journal, or papers, and it shall be his duty, to deliver them safe over to the next succeeding Conference.

Newark, April 26th 1837

Signed in behalf of the Committee
Richard W. Petherbridge

MINUTES

The New Jersey Conference commenced its first session at Newark, New Jersey, on Wednesday morning April the 26th 1837—Bishop Waugh in the Chair. The Conference was opened with reading the 2nd Chapter of 2nd Timothy, singing and prayer by

Bishop Waugh. After some appropriate introductory remarks by the Bishop, the Conference proceeded to the election of their secretary by ballot, when Wm. A. Wilmer was elected.

On motion resolved that the hour for meeting be at 8 o'clock in the morning and the hour for adjournment be at 1 o'clock P.M.

COMMITTEES

On motion resolved that the Presiding Elder of East Jersey District and the Preachers of this City be the committee of appointment during the Session of the Conference.

On the motion resolved that a committee of two be appointed to receive the statistics of Sabbath Schools. Francis A. Morrell and Joseph Ashbrook were appointed.

On motion resolved that five Stewards for the Conference be chosen by ballot and that the five highest on the list balloted for be the Stewards. Henry Boehm, John K. Shaw, Waters Burrows, Anthony Atwood, Edward Page were elected the board of Stewards.

On motion resolved that a committee of two be appointed on periodicals. James Ayars and Isaac N. Felch were chosen that committee.

On motion resolved that a Committee of three be appointed on Education. James Dandy, Anthony Atwood, Levi Scott were chosen as that committee.

On motion resolved that the Presiding Elders be the committee on Post Offices.

On motion resolved that a committee of three be appointed to prepare a set of rules for the government of this Conference. Richard W. Petherbridge, Manning Force and Levi Scott were chosen that committee.

On motion resolved that a committee of three be appointed to take into consideration the subject of forming a Missionary Society within the bounds of the New Jersey Conference and report as early as practicable during this session. Moved by Richard W. Petherbridge. Seconded by John S. Porter. Daniel Parish, John S. Porter, Isaac Winner were chosen as that committee.

On motion resolved that a committee of three be appointed to take into consideration the subject of forming a Preachers Aid Society and also to draft the form of a constitution and report to this body as early in its session as practicable. Moved by Richard W. Petherbridge. Seconded by Thomas Neal. Richard W. Petherbridge, Thomas Neal, William Williams were chosen as that committee.

On motion resolved that the committees who may be appointed to examine the Junior Preachers of the first, second, third and fourth years be instructed to draft a set of questions appropriate to their several studies being a continuation of Bishop Emory's plan of questions and to furnish each Preacher with a list of such questions as early as practicable, the whole to be reported to the next ensuing New Jersey Annual Conference. Moved by Richard W. Petherbridge. Second by Waters Burrows.

On motion resolved that a committee of two be appointed to receive the contributions for the Book Room. George S. Wharton and Nathaniel Chew were chosen as that committee.

QUESTIONS

The 2nd Question was taken up, who remain on trial? Abraham Owen, Warren C. Nelson, James M. Tuttle, Crook S. Vancleave, Richard Laning, James O. Rogers and Wesley Robertson were continued.

The 5th Question was taken up, who have been elected and ordained Elders? Jacob Loudenslager, Peter D. Day, Benjamin Day, George A. Raybold were elected. Arthur Leet's case was laid over. Mulford Day, Robert E. Morrison were elected to Elders orders.

The Chairman of the board of Stewards and the Secretary were directed to procure trunk and books suitable for the use of the Conference.

The 7th Question was taken up, who are the supernumerary Preachers? Thomas Ware and David Bartine passed and their relation continued. Arthur Leet's case was resumed and at his request a location was granted to him. Thomas Morrell, James Campbell, Daniel Fidler, James Moore and John Walker passed and their supernumerary relation continued.

The 8th Question was taken up, who are the superannuated or worn out Preachers? Peter Vanness and William Smith were passed and their relation continued.

Conference adjourned with prayer by Bro. James Moore.

Thursday April 27th

Conference met. Bishop Waugh in the chair. Conference opened with reading 13th Chapter of Corinthians, singing and prayer by Bro. Thomas Neal.

Journal read and corrected.

QUESTIONS

The 4th Question was taken up, who are the Deacons? Edward Sanders, Curtis Talley, James Buckley, Washington Thomas, Thomas Christopher, Matthias German, John S. Swaime passed. Oliver Badgley passed and a superannuated relation assigned him. John W. McDougall, John Spear, John F. Crouch and George S. Wharton passed.

On motion resolved that an addition of two be added to the committee on the subject of forming a Missionary Society. Edward Stout and Thomas McCarroll were added.

The 3rd Question was taken up. Who are admitted into full connection? Charles H. Whitecar, Samuel Jaquette, Wesley C. Hudson, William Hanley, Benjamin N. Reed, Isaac Cross and Charles Thomas were admitted and elected to Deacons orders, after being examined before the Conference according to Discipline.

The Secretary having requested Bro. C. Talley as an assistant, on motion his request was granted.

EXAMINATION OF CHARACTER

The examination of character was taken up—West Jersey District: Richard W. Petherbridge, John B. Hagany, Charles T. Ford, Joseph Ashbrook, Robert Lutton, Edward Page, A. K. Street, William Williams, Thomas McCarroll, James Long, Nathaniel Chew, William Lummis, Josiah Canfield, Edward Stout, Thomas Neal passed.

The recommendations for Local Ordination were called for. Riley Barrett from Camden Station elected. Jonas Smith from Asbury Circuit elected. Amos Marseilles from Asbury Circuit not elected. Samuel H. Morrell from Freehold Circuit not elected.

PARSONAGES

On motion resolved that it is deemed expedient to carry out as far as practicable the recommendation of the General Conference relating to the building and furnishing of a Preachers house or Parsonage in each circuit and station where no such house and furniture have been prepared; and that a Committee of three be appointed to take this subject into consideration and report to this Conference as soon as practicable. Moved by John S. Porter, seconded by Anthony Atwood. Anthony Atwood, Waters Burrows and John S. Porter were chosen on that committee.

Conference adjourned with prayer by Bro. Henry Boehm.

Friday, April 28th

Conference met with Bishop Waugh in the Chair. Conference opened with reading Psalm 103, singing and prayer by Br. Richard W. Petherbridge. Journal read.

The Committee to draft rules for the regulation of the Conference having reported. On motion resolved that the report be adopted and that the Secretary be directed to record them in the first page in the Journal.

EXAMINATION OF CHARACTER

The examination of character was resumed for East Jersey District—Thomas J. Thompson, James Ayars, passed. Benjamin Benson's case postponed. Jefferson Lewis, John L. Lenhart. While Bro. Lenhart's character was under consideration the following resolution was offered. Resolved that it is deemed by this Conference that it is improper that the brethren make contracts with Societies in reference to their own support for the ensuing year. Moved by R. W. Petherbridge. Seconded by E. Stout. Laid on the table.

John L. Lenhart, James Dandy, Thomas G. Stewart, John S. Porter, John K. Shaw, John Buckley, Waters Burrows, passed. George F. Brown laid over. John Nicholson, Levi Scott passed. Henry Boehm passed a supernumerary relation assigned him. J. Leonard Gilder passed.

Asbury District—Manning Force, Joseph Chattle, Abraham Gearhart, Jacob Hevener, Isaac Winner, Samuel Grace, Broomwell Andrew, Sedgwick Rusling, William Baker, Isaac N. Felch, Daniel Parish, Anthony Atwood, William A. Wilmer, Francis A. Morrell passed. A communication from Bro. Benjamin Benson was received and read and a superannuated relation assigned him.

COMMUNICATIONS

A communication was received from the General Conference being the report of the Committee on Itineracy, which was read.

A communication from the President of Dickinson College (J.P. Durbin) was received, read and referred to the Committee on Education.

Brother A. Atwood requested to be excused from the Committee on Education. Not granted.

DISCIPLINARY MATTERS

On motion resolved by this Conference that the Presiding Elders be hereby respectfully requested to lay before their Quarterly Meeting Conferences as soon as it is practicable, the rule in our Discipline respecting the allowance of fuel and table expenses for married preachers and their families when appointed to the several circuits and stations and to use their influence to have committee appointed to make the necessary estimates. Moved by E. Stout. Seconded by T. Neal.

Whereas it is believed that there has been some want of uniformity in the administration of Discipline within the bounds of our Conference with respect to the attendance of members at class meetings and also at the table of the Lord, and possibly in other respects, on motion resolved that a committee of five be appointed to take this whole subject of the administration of Discipline into consideration and report to this Conference as soon as practicable. Moved by J. S. Porter. Seconded by T. Neal.

QUESTIONS

The 1st Question was taken up. Who are admitted on trial? George Hitchens, a single man from Medford Circuit. Charles Stewart, a single man from Halsey Street Station Newark. John Beegle, single man from Sandyston Circuit. Joseph Atwood, married man from Tuckerton Circuit were admitted. Ezekiel H. Johnson a married man from Freehold Circuit laid over. Alexander Gilmore, single man from Whippany Circuit admitted. Joseph J. Sleeper, married man from Pemberton Station admitted. Henry T. Hopkins, married man from Caldwell Circuit admitted.

Conference adjourned with prayer by Bro. D. Ostrander of the New York Conference.

Saturday, April 29th

Saturday morning April 29th Conference met with Bishop Waugh in the chair. Conference opened with reading the 91st Psalm, singing and prayer by Bro. D. Bartine. Journal read.

QUESTIONS

The first question was resumed. Matthew Mallinson, a married man from Haverstraw Circuit laid on the table. Permission was given

to the Presiding Elder to employ him if necessary. John P. Curtis, a married man from Moorestown Circuit not admitted. Samuel Brown, a married man from Moorestown Circuit laid on the table. Permission given to the Presiding Elder to employ Brothers John P. Curtis and Samuel Brown if necessary.

Abraham S. Truet, a married man from Hamburg Circuit laid on the table. Permission given to the Presiding Elder to employ him.

The case of Matthew Mallinson was called up. He was not admitted. John Hancock, a married man from Whippany Circuit not admitted permission also given to the Presiding Elder to employ him.

Henry Mains, a married man from Warren Circuit laid on the table. Permission given to the Presiding Elder to employ him. Charles W. Rogers, a married man from Whippany Circuit laid on the table. Permission given to the Presiding Elder to employ him.

The case of Henry T. Hopkins was reconsidered. He was not admitted. Permission also given to the Presiding Elder to employ him.

Bro. Lummis having requested a supernumerary relation, it was granted him.

Abraham T. Truet recommended from Hamburg Circuit for Deacon's orders, laid on the table.

Committee to receive the statistics of Sunday Schools are to receive the monies raised for missionary purposes.

On motion resolved that a Committee of two be appointed to receive the subscriptions to Dickinson College—John Buckley and Joseph Chattle were chosen on that committee.

The Stewards called for the claimants on the Conference and for the Conference ten cent collections.

COMMUNICATION FROM BLIND MARY COLLINS

A communication was received from Sister Mary Collins from Bargaintown Circuit, who is blind, addressed to the aged ministers of the New Jersey Conference, which was read before the Conference, in which it appeared by her own efforts for the worn out preachers, she has collected seventy-two dollars, ten dollars of which was for Bro. John Walker. The balance of which sixty-two dollars, was handed to the Stewards. An individual present offered on behalf of a family worshipping in Halsey Street Church in this City to make up the amount to one hundred dollars.

On motion resolved that the thanks of the Conference be given to this family.

On motion resolved that we draw on the fund for \$82.00 and on the Book Concern for \$600.00. The numbers were taken.

On motion resolved that the next session of the New Jersey Conference be held at Bridgeton, Cumberland County, N. J., April 25, 1838.

On motion resolved that the Preachers in the respective stations and circuits be requested in the spring to have the gardens prepared for their successors.

PREACHERS' AID SOCIETY

The report of the Committee for the purpose of forming a Preachers' Aid Society was presented and read. On motion resolved to adopt the report item by item. The articles 1st, 2nd, 3rd and 4th were adopted.

As it was near the hour of adjournment the further consideration of it was postponed.

Conference adjourned with prayer by Bro. S. Luckey.

Monday, May 1st

Conference met with Bishop Waugh in the chair. Conference opened with reading, singing and prayer by Br. T. Mason.

Journal read and corrected.

The report of the Committee on the uniformity of the administration of Discipline was read and adopted

MISSIONARY SOCIETY

The report of the Committee to take into consideration the forming of a Missionary Society in the bounds of the New Jersey Conference, reported and presented a constitution. The report with some amendments was adopted item by item.

The Constitution of the New Jersey Conference Missionary Society

Article I. This Society shall be called the New Jersey Conference Missionary Society Auxiliary to the Missionary Society of the Methodist E. Church, the object of which is to assist the several Annual Conferences to extend their missionary labours throughout the United States and elsewhere.

Article II. The payment of one dollar or more, annually, shall constitute a member, and the payment of ten dollars or more at one time shall constitute a life-membership.

Article III. The members of this Conference who may become members of this Society shall be the board of managers, and the Society shall elect a Secretary, Treasurer, and a Vice President who shall be ex-officio members of the board of managers. And the President of the Conference, for the time being, shall be President of the Society. It shall be the duty of the Managers to promote the formation of branch Societies throughout all the Circuits and Stations within the bounds of the Conference.

Article IV. It shall be the duty of the Treasurer to keep an account of all the monies received from the members of the Society, and from the Branch Societies, and transmit the amount once a year or oftener, to the Treasurer of the Parent Society at New York, to be appropriated for the support of those foreign and domestic missions, which are under the care of the Missionary Societies of the Methodist Episcopal Church.

Article V. The Secretary of the Society shall carry on its correspondence and keep a record of the transactions of the Society and of the board.

Article VI. The Annual Meeting of the Society shall be held at the time and place of the sitting of the New Jersey Conference, at which time the officers shall be elected and any other business transacted which may be deemed necessary to promote the interest of the Society.

Article VII. This Constitution shall be subject to such alterations as may be proposed by the Society at its annual Meeting by a vote of two thirds of the members present and voting on the occasion, *Provided* that the funds shall never be appropriated for other purposes than those expressed in the IV Article of this Constitution.

Bro. Manning Force was chosen as Vice President of the Parent Society, for the New Jersey Conference.

On motion resolved that the Presiding Elders be the Mission Committee.

The report of the committee on Parsonages was presented, read and adopted.

APPEAL OF A LOCAL ELDER

The appeal of Bro. John Dow a local Elder suspended by the Quarterly Meeting Conference of Belville was presented and the

minutes of the trial before the Quarterly Meeting Conference were read, and appellant commenced to state the grounds of his appeal, and having proceeded in part, he yielded to a motion of the Conference to adjourn to meet at 3 o'clock. Conference adjourned with prayer by Bro. Bangs.

Monday Afternoon, 3 o'clock

Conference met with Bishop Waugh in the chair. Opened with singing and prayer by Bro. Long.

Journal read and corrected.

Bro. Dow proceeded to state the grounds of his appeal.

On motion resolved that the decision of the quarterly meeting conference of Belville station, suspending Bro. John Dow a local Elder, be, and it is hereby reversed.

On motion resolved that we now adjourn. Conference adjourned with prayer by Bro. T. J. Thompson.

Tuesday, May 2nd

Tuesday morning May 2nd 1837. Bishop Waugh is in the chair. Conference opened with reading 12th Chapter of Romans, singing and prayer by Bro. E. Page.

Minutes read and corrected. The Secretary reported the numbers and that there was a net increase of six hundred and sixty members. Those admitted into full connexion and trial were asked if they were willing to devote themselves to the work of missions. None answered in the affirmative. Bro. Thomas Mason, one of the agents, addressed the Conference on the subject of the book concern.

On motion resolved that we support the efforts to sustain the Book Concern and agents.

On motion resolved that each preacher be respectfully requested to subscribe to the Magazine and Quarterly Review and to use their efforts each to procure at least one subscriber to said work.

Presiding Elders accounts to be presented to the Stewards for examination.

TEMPERANCE

The following preamble and resolutions were adopted.

Whereas the Temperance Cause is a great moral reform deeply interesting not only to Christians of every name, but to the community at large; and whereas this cause emanates from and goes forth in the

Spirit of Him who "came to seek and to save that which was lost," and as its direct and sure tendency is to remove one of the chief obstructions to the spread and reception of the gospel.

Therefore: Resolved that in the opinion of this Conference it is the imperious duty of the Ministry and membership of the Christian Church to promote both by precept and example, a cause which contemplates the glory of God and good will to man by using their influence to induce all people wholly to abstain from all intoxicating liquors as a drink and that it is incompatible with the Spirit of Methodism for any of its Ministers or Members to participate in any way whatever in the manufacture, sale, or use of intoxicating drinks, except for medicinal purposes in extreme cases.

Report of the committee to collect subscriptions for the resuscitation of the Book Room reported, which was adopted, and handed over to Bro. Mason, book agent, with the money received.

A communication was received from the Stewards of Belleville Station, implicating the character of Bro. W. Burrows. After some remarks, on motion resolved that his character pass.

The case of George F. Brown, which had been laid over was called up. After some remarks, on motion resolved that his character pass.

PREACHERS' AID SOCIETY

The report of the committee for forming a Preachers' Aid Society was called up. A motion for indefinite postponement was lost. A motion to refer to a committee, to report to next Annual Conference was lost. The 5, 6, 7, 8, 9, 10th Articles were then adopted. The sixth Article was reconsidered and on motion the last clause was stricken out and it was then adopted. On motion resolved that the Constitution be now adopted as a whole.

EDUCATION COMMITTEE

The report of the Committee on Education was presented. The Committee on Education to whom was referred the communication of J. P. Durbin, President of Dickinson College, beg leave to report, that, in accordance with suggestions contained in that communication, they recommend to this Conference the adoption of the following resolutions, which with the exception of the 3rd which was laid on the table were adopted.

Resolved 1, That a Committee of three be appointed to confer with a like committee of the Philadelphia Conference on all matters

relating to Dickinson College, and report to next ensuing Annual Conference.

Resolved 2nd, That Bro. James B. Ayars, agent for Dickinson College within the bounds of the Philadelphia Conference be invited and authorized to exercise the functions of his agency, within the bounds of this Conference, and that he be required to report to this Conference at its next session.

Resolved 3rd, That this Conference continue to extend to Dickinson College their steady countenance and support, and to promote the interests of that Institution by every proper means.

The Committee appointed to confer with a like committee of the Philadelphia Conference according to the above resolutions are Manning Force, Richard W. Petherbridge, Anthony Atwood.

On motion resolved, That the Presiding Elders be a committee to receive proposals for the Establishment of two Seminaries of Learning within the bounds of the New Jersey Conference, viz. a male and female academy, and to obtain information in reference to Academies, and to report to the next Conference. But if in the judgment of this Committee a favorable offer should be made for immediate occupancy, they are authorized to pledge to it the patronage of this Conference.

A collection was taken up to meet Conference expenses in procuring books, etc. amounting to \$9.31. Balance of \$1.56 was appropriated to Bro. Walker's expenses.

STEWARD'S REPORT

The Steward's report was presented and accepted, and there being a surplus on hand fifty dollars additional was given each to Bros. Ware, Vannest, Fidler, Smith. Twenty five each to Bros. Badgley and Moore and Sisters Robinson and Porter.

On motion resolved that our session be prolonged 15 minutes. On motion resolved that when we adjourn we adjourn to meet at six o'clock.

On motion resolved that it is the duty of the Preachers within the bounds of their respective stations and circuits, to pay special attention to the taking up of the 10 cent collections for necessitous cases.

On motion resolved that the last Fridays in June and October be observed as days of solemn fasting, humiliation and prayer.

Adjourned with prayer by Bro. Williams.

Tuesday Evening, 6 o'clock

Tuesday evening six o'clock Conference met.

Bishop Waugh in the Chair, Conference opened with singing and prayer by Bro. Isaac Winner.

COMMITTEE REPORTS

The committee who had under consideration the amount necessary for the support of missions within the bounds of the New Jersey Conference, presented the following report, which was adopted.

New Germantown & Somerset Mission	\$150
Quarantine Mission	100
Fort Lee Mission	120
Cohansey Mission	120
	\$490

The report of the Committee on the Statistics of Sabbath Schools, etc. was presented. The clause on the amount received for publishing fund stricken out, it was then adopted.

The report of the Committee on Periodicals was read and adopted.

The report of the Committee to receive the subscriptions to Dickinson College was read and adopted, and a copy ordered to be given to J. B. Ayars, the agent for Dickinson College for Philadelphia Conference, together with the money collected.

The Committee of Examination for last year are continued, except that Bro. John S. Porter takes the place of Levi Scott on the second year's course of study.

The Stewards were excused from examining the account of the Presiding Elders.

On motion resolved that the balance in the hands of the Stewards amounting to \$7.77 be given to Bro. Gearhart.

It was moved to reconsider the vote by which the examining committee were to prepare a set of Questions for the candidates which was lost.

On motion resolved that in the opinion of this Conference the Colonization Cause is worthy the patronage of philanthropists and Christians, and that therefore we pledge ourselves to do all in our power, consistently with our ministerial duties for its furtherance and support.

On motion resolved that a committee of three be appointed to publish such of the journal as is of a public nature in address form. W. A. Wilmer, J. Nicholson, T. McCarroll were chosen as this committee.

On motion resolved that the grateful thanks and acknowledgements of this Conference be given to our friends in Newark for their kind hospitality during the session of the Conference.

On motion resolved that the President be requested now to read out the appointments.

After the appointments were read, on motion resolved that we now adjourn to the time and place of holding our next Conference.

Wm. A. Wilmer, Secy

B. Waugh

CUSTOMS AND STORIES IN STONE

by

Edna M. Molyneaux

Carved stories in stone are a source of interest to many people. They were first associated with the supernatural and give an insight to the changing religious beliefs and worldly trends. This old custom originated from the natural desire to honor the dead. Through the years, man has devised unusual methods to do this, from the Pyramids to the Totem Pole and various styles of stones. In earlier days, markers were flat and covered the entire grave; then ledger stones or slabs were popular. These sometimes covered an underground tomb. These are the most ancient and are found in the Old World.

Britain provides very old stones, back to the 12th century, written both in Roman and Latin with the Celtic cross much in evidence. Abbots, Ecclesiastics, and high officials of the church were usually buried within the church. In a church report of April 1756, we read, "Whereas many inconveniences and expenses caused by ripping up of seats—breaking the floor and burying the dead within the walls of our Parish Church and undermining the foundation; resolved that in order to prevent any further abuse for time to come, no seat shall be ript, no grave made nor dead buried within the walls of this church. Signed by the Church wardens."

As the years passed, large and elaborate monuments with long, enlightening epitaphs were built in cathedrals and churches. In some

areas it became popular to place the epitaph stone in the outside wall of the church. In the church yard, the oldest graves and epitaphs are found on the south side of the church to avoid the shadow falling over them. In the shadow lurked the Devil, and it was the Devil's custom to ride in from the north. By the Victorian era, the extreme north side of the church was reserved for suicides.

In the American Colonies, the austere Puritans forbade pictures and images of any kind in their churches. This custom gave their gravestones much attention and was conducive to an outlet for their thoughts. They were carved on the finest slate available and reflected the austere Puritanical backgrounds with the skull and crossbones, skeletons, hourglasses, scythes, and arrows. It was also the era when witchcraft mania was strong. The skulls first appeared in Boston about 1660 and were hideous and grotesque. Gradually they became round, triangular, and toothy and developed into cherubic faces with sprouted wings. In early days, the epitaphs usually warned of the inevitable such as "Redeem your hours," and "Prepare for Judgment day."

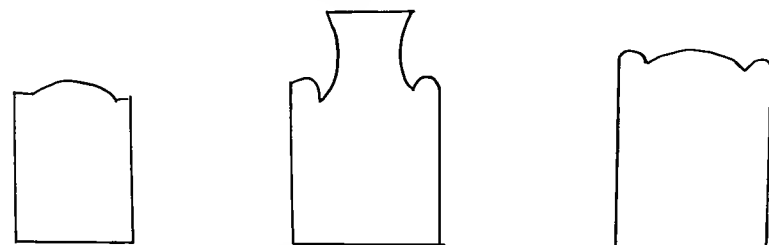
The carver was usually a stone mason who carved the epitaphs in spare time. In the early 1700's in New England a carving of a coat of arms and "ye epitaph of 360 letters" cost seven pounds and one piece of cloth, or 1 hog and some cash. The carving was slow work and sometimes took several weeks. Over the years the stone cutters fell into a decline from which they never recovered, but their stories in stone remain.

In the 1700's the epitaphs gradually became shorter with suggestive carvings. The skulls and symbols of death were replaced with more graceful designs. The sad weeping willow became the symbol of life. The finger pointed upwards signified going home; a dove, symbolized the Holy Spirit, descending to take away, ascending to carry away. Flowers became a symbol of life and love; a rosebud represented a young girl; a bent stemmed rose meant a young married woman, while a full bloomed, falling petal rose was an older woman. The lily of the valley was purity and denoted young maiden ladies; butterflies symbolized the resurrection. The olive branch meant peace and victory. Angels were appropriate for the pure in heart, while the lamb described a baby. An anchor tells us that the deceased was a sea faring man. The cross represented Christian love and a minister, while three fish denoted the Trinity. Because people could not read nor write, these symbols gave the people understanding. The shapes of the stones also contribute to the stories, as over the years their

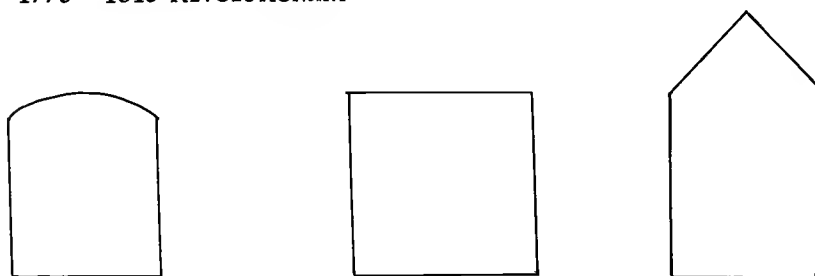
styles have changed. In the U. S., ages of the stones can be identified in four groups: Colonial and Pioneer 1660-1775, Revolutionary 1775-1815, Age of Ferment 1815-1870, and 1870 to present, Less Revealing and Changing Fashions.



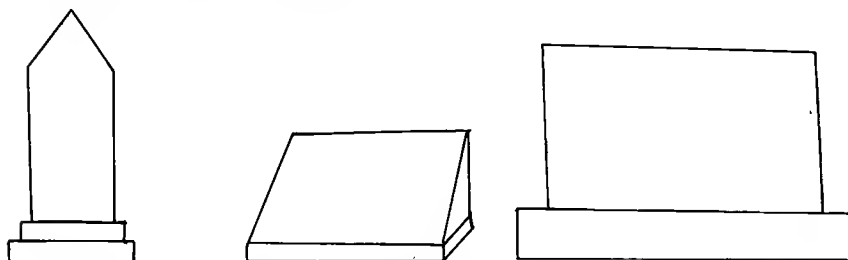
1660 - 1775 COLONIAL & PIONEER



1775 - 1815 REVOLUTIONARY



1815 - 1870 AGE OF FERMENT



1870 TO PRESENT LESS REVEALING STYLE CHANGES

The Quakers preferred low and uniform stones with name and date only. It was their belief that everyone is equal in life and death and no stone should be greater than the other.

After 1800, life admonitions and personal histories began to decrease; and death became less grim, rendering bereavement less painful, until today the stones are dignified and reverent.

The stones show courage, cowardice, confidence and fear, sentiment and piety, irony and wisdom, wit and humor, and laughter and courage. Love is shown to the deceased; memory continues to posterity; friends are comforted, and the reader is put in mind of the frailty of life. They record the continuity of life, tell of occupations of the deceased, and mirror the social scene. These carved stones show family tragedies, large infant mortalities, early deaths, and quick remarriages. They also reveal the minds of the people who lived in fear of the Lord, but were not scared.

The earliest grave warnings of inevitable death:

*"Redeem your hours
My glass is run
And so must yours."*

*"As you are now so once was I
As I am now so you will be
So be prepared to follow me."*

One liners:

"Prepare for judgement day."

"Called out of times."

"Stop here, ye gay, and ponder what ye doeth."

Promises of Mercy:

*"Life is but a winter's day
Some only to breakfast and away:
Others to dinner stay and are full fed
The oldest only sups and goes to bed."*

*"Though fast asleep, full eight feet deep
My body here doth lie
I will awake, this grave forsake
And live with God on high."*

*"John Rathleigh lived years three score three
And then did yield to die
He did bequeath his soul to God
His corpse herein to lie."*

Occupational Epitaphs:

*"Here lies Rev. Bezaleel, 1849, age 80, Milford Conn.
During his ministry he enjoyed 7 revivals, admitted
716 to membership,
Baptized 1117 and buried 1126 of his flock."*

*"Sarah Whitney, 1880, age 66, Westfield, Vt.
She was an active participant in all reformatory
movements and a firm
believer in spirit communications, which was a solace
in her declining years."*

On Doctor Issac Letsome's Grave:
*"When peoples ill, they come to I
I physic, bleed and sweat em.
Sometimes they live, sometimes they die
What's that to me?
I. Letsome."*

On a Dentist's stone:
*"Stranger approach this spot with gravity
John Brown's filling his last cavity."*

Other Unusual Epitaphs:

In Green Bank Methodist Church, N. J.
*"One more buried beneath the sod
One more standing before his God
We should not weep that he is gone
With us it's night, with him it's morn."*

Benjamin Spragg:

*"I gave him back to Jesus
Who gave him unto me
His suffering now is over
His little spirit's free."*

*"For me the world hath had its charms
And I've embraced them in my arms."*

*Courted its joys and sought its bliss
Although I knew the end was this."*

*"Five times five years I lived a virgin's life
Nine times five years I lived a virtuous wife
Wearied of the mortal life,
I rest."*

*"Under the sod and under the trees
Lies the body of Jonathan Pease
He is not here, there's only the pod
Pease shelled out and went to God."*

More one liners:

"This is all over my head."

"This is my lot."

"Pardon me for not getting up."

Methodism had its greatest growth during the Age of Ferment—1815 to 1870. South Jersey is rich in the readings that reflect the faith of our forefathers. Walk through an old burial ground on a bright, sunny day and find the fascination of the stories written in stone.

HISTORY OF
THE STATE STREET UNITED METHODIST CHURCH,
CAMDEN, NEW JERSEY

by
Rev. Joseph L. Scott

The record of State Street United Methodist Church, and before it the mission, is one marked by the providence of God. It has undergone one life cycle and has embarked upon a second.

In 1875, Barclay C. Bingham, then an active official member of the Tabernacle Methodist Episcopal Church, was impressed with the need of some religious work among the children of what was then and is still known as "Cooper's Point." On his daily trips to and from his place of business, he saw hundreds of persons, whom the established means of grace failed to reach, and felt convinced that something should be done to bring Christ to these people, especially the

children.¹ However, for some time prior to Mr. Bingham's intervention, Mrs. Margaret L. Carrow (the mother of Judge Carrow) who was seen as an earnest Christian woman, and also a member of Tabernacle M. E. Church, had gathered together the children of her immediate neighborhood, each Sabbath. It was in the parlor of her home, at Point and York streets, that religious instructions were provided. This good work, of necessity, ceased when she moved to a distant part of the city. This school may properly be regarded as the forerunner of the more formal undertaking which soon began under the energetic leadership of Brother Bingham.² This seems to have been the planting of the seeds or cultivation of the soil for the work which followed.

Brother Bingham pondered and prayed much over the need to reach the children with the Christian message. The impression was deepened into a conviction, and he was determined to act in the matter.

With the conviction pressing upon him, Bingham was searching for the means to attain the desired end. His attention became directed to a building measuring 16 x 40 feet, known as "Haslet's Paint Shop," at the corner of Point and North Streets, which he felt could be made to answer the purpose. He learned that the paint shop belonged to the Camden and Atlantic Railroad and could be rented for \$75 per year. He had several consultations with other active members of Tabernacle Church, and at the third Quarterly Conference, 1875, the governing body of the church endorsed the project.³

On October 27, 1875, the matter was presented to the Sunday School Board, with the assurance that the mission would be self-supporting. After a very lengthy consideration of the matter, all objections were withdrawn, and it was unanimously decided to at once inaugurate a mission at Point and North Streets, with the following Committee on Organization: Brothers Bingham, Sleeper, Hines, Woodrow, Carson, Green, Corson, Pierson and Patton.

The first meeting of the committee was held on November 14th, 1875, in the lecture room of Tabernacle Church with the pastor, Rev. George K. Morris, in the chair. At this time, a committee was appointed to make the necessary repairs on the old building, which was in very bad condition.

This committee labored so earnestly that in a very short time they reported that the needed repairs were progressing finely, and a Committee on Nominations for Mission School Officers was appointed.

On November 24, 1875, the fourth and last meeting of the Committee on Organization was held, with the pastor in the chair. Repairs were reported as finished. The following nominations were made by the committee: Superintendent, B. C. Bingham; Assistant Superintendent, John Moore; Secretary, George Green; Treasurer, James D. Maris, who were all elected. It was decided to start the mission with the new year. The time between the new meeting and dedication was spent in active preparation. Bishop Simpson delivered a lecture in Tabernacle Church, in aid of the movement. Members of the church subscribed liberally, and on the appointed day, January 1, 1876, the room was thrown open from 2 to 4 P.M. for inspection and dedication.

The interior was fresh and inviting. The walls had been painted, and a new floor laid; a neat carpet had been put on the platform and the room furnished with benches. In front, the old sign, "John R. Haslet, Paint Shop," had been succeeded by one bearing the words, "Tabernacle Methodist Episcopal Mission." Everything that could be done was accomplished to convert the old paint shop into a suitable building for the uses intended—the spreading of the Gospel of our Lord Jesus Christ.

As a result of announcements and circulars giving details of the movement and of personal efforts on the part of those interested, on January 2, 1876, the room was well filled with children of the neighborhood, representing all ages and conditions, some having been neatly dressed by parents and sent to the mission while others, in nondescript garb, had wandered in through idle curiosity. During the history of the school, Brother Bingham kept a notebook, and from it we learned that the day was unusually warm for mid-winter and that it rained before the close of the session.

The original enrollment consisted of thirteen officers and teachers and forty-seven scholars.

Those who started the work believed that by the help of God there would be a great work done in the training of the children in the way of salvation and in the influencing of the older ones for good.⁴

The work moved harmoniously, and the end of the first quarter found ninety scholars in the Sabbath School, with fifteen officers and teachers.

During the first year a missionary society was organized, a weekly prayer meeting held, in which several scholars were converted, a library established, an organ purchased, a visiting relief society formed, temperance meetings held, and a Christmas entertainment

where treats were given to the children. The report submitted at the end of the year showed a record of seventeen officers and teachers, 110 scholars, with 278 visitors. The amount of the collections were \$164.86 from the school and \$197.57 collected outside. After all expenses had been paid, the school had a balance in the treasury at the close of the year of \$14.08.⁵

The pastors of Tabernacle Church took great interest in the work and helped in many ways. Rev. Edmund Hewitt, who succeeded Rev. G. K. Morris, was especially active, editing *The Little Mission* (of which Bingham was business manager) in the interest of the enterprise.

In November, 1878, a committee was appointed to look after the poor, and it is not too much to say that "no little member of the mission ever went barefooted or thinly clad in the winter again."⁶

The passing years brought with them work, prayer and growing anxieties as the mission flourished. The mission grew in numbers and influence as many homes were touched and sprang forth with hope. The Christmas treat and summer picnic became yearly events in the life of the mission and community.

On the fourth of February, 1883, a committee of five, consisting of Brothers Bingham, Propert, Adams, Stiles and Evans, were appointed to select a building site, for the old paint shop could no longer accommodate the Sabbath School. The committee decided upon a plot of ground on the corner of Sixth and State Streets, which was surrounded by a rail fence and had been used as a truck patch.

Surrounding the plot of ground were fields that the previous summer had been planted with corn. No houses were to the right, to the left, at the rear or in front. But, seeing far into the future, and reveling in a vision of paved streets and rows of stone houses, which came to pass, the mission bought the ex-cabbage patch for \$3,000 and began to lay the foundations of a chapel.

Thus, the work of building began in what was described as gloriously. There was dedication to the work as shown by the willingness of supporters to give generously of their hard-earned dollars to the mission. It showed their love for the work. The brethren built and dug and plastered to help the cause along. The sisters scrubbed and toiled, thereby inspiring the brethren. When at last the time came to leave the old paint shop behind, the heart, filled with precious memories, gave thanks to God mightily, and the little band, with its young charges, took possession of the new chapel.

Prior to the erection of the chapel, Rev. J. S. Heisler, pastor of Tabernacle Church, organized the State Street Mission, under the control of the mother church, but having a separate Board of Trustees. The Trustees of State Street Mission were B. C. Bingham, Z. T. Faunce, W. T. Propert, John H. Stiles, Samuel Hollingsworth, Charles F. Adams and Edward Evans. The organization of the State Street Mission and election of its Trustees took place on April 19, 1883, and the erection of the chapel was immediately begun.

The chapel cost \$2500, the greater part of which was raised by subscriptions. Bingham alone collected over \$1200 of the sum.

On Thursday evening, September 20, 1883, after five months of hard labor, the State Street Mission School was formally opened and dedicated as a house of God. The services were under the direction of the Presiding Elder, Rev. J. B. Graw, D. D., and the dedicatory sermon was preached by Rev. J. L. Sooy, who was at that time the pastor of Centenary Church.

On Sunday, September 23, 1883, what was then called the Sabbath School was held for the first time in the new chapel, with an enrollment of all the old scholars, save one, and an additional few new names (persons).

The infant department outgrew its limits, and on June 2, 1889, a new room at the rear of the chapel was dedicated to that purpose. Other improvements had been made, and the chapel was formally reopened, with preaching in the morning by Rev. J. L. Sooy, the pastor of Tabernacle Church.

On the twentieth of December of that same year, the mission met with a severe blow in the death of Mr. Samuel Fish, the assistant superintendent, and one of the most earnest and devoted Christian workers that had ever befriended the little mission.

As time brought about still other changes, reflection of the past and the self-supporting status achieved from the beginning, the future direction was thought about. Encouraged by its past success, the mission began to assess the possibility of starting out for itself; and, therefore, at the fourth Quarterly Conference of Tabernacle Church for the year 1889, the Trustees of the mission asked the Quarterly Conference to grant them the privilege of establishing an independent church. The request was granted, and the Presiding Elder was petitioned to appoint a preacher for the ex-mission, now to be named the State Street Methodist Episcopal Church.

It was at this point in time that the history of the school becomes merged with that of State Street Church. The Annual Conference of

March, 1890, assigned the Rev. C. E. P. Mayhew to the new church. On Sunday, March 23, 1890, the new pastor occupied the pulpit for the first time, and the State Street Methodist Episcopal Church was officially begun. It was organized with fifty members received by certificate from Tabernacle M. E. Church.

Many were added to the church and Sunday School. The pastor was popular. During his pastorate, 120 scholars were added to the school; the church was painted, and improvements were made at a cost of several hundred dollars, all of which was paid. The Epworth League was organized, the Ladies' Aid Society was formed and the church membership increased to ninety-six full members and fourteen probationers.

Rev. Mayhew was succeeded by Rev. M. E. Snyder, during whose pastorate a Junior League was formed, Epworth Guards organized (the first company to receive a charter in the New Jersey Conference) and the Orpheus Social organized (which purchased the piano and recarpeted the church). He was the pastor for three years.

Rev. W. Gerges Moyer succeeded Mr. Snyder, in 1895. A parsonage was rented and furnished by the Ladies Aid Society. The church building was still further enlarged, the steeple added and the church repainted and recarpeted. During this year the streets surrounding the church were paved.

In 1896, the Rev. E. C. Sunfield was appointed to the church and remained for three and one-half years. During this time (1898) a modern brick parsonage was erected adjoining the church, and other improvements made on the property amounting to \$4000. In July, 1899, he made a transfer with Rev. J. C. Dodd, of Chestertown, Md., Wilmington Conference.

In 1901, Rev. F. A. De Maris was sent to State Street Church. He served until 1907. During his appointment he labored faithfully. In May 1903, the chapel building was removed to its present position, and ground broken for the new structure. The new temple progressed rapidly, and the structure cost nearly \$30,000. It was completed and dedicated January 24, 1904.

As time moved on, the little Chapel became inadequate for the needs of the growing School, and plans were already being made for the razing of this building when in 1916, a fire of unknown origin destroyed the roof and organ of the stone Church and did much damage generally to the building. However, under the leadership of Rev. George S. Johnson, then pastor of the church, a much larger plan was developed. The result was the erection of the present

beautiful and stately edifice. Its seating capacity of up to 1500 proved to be a necessity.

State Street Church has consistently shown its concern for spiritual matters. This has evidenced itself in numerous ways. For example, as of 1964, 23 persons had entered some phase of the ministry or were preparing themselves to do so. In 1961, a number of the leaders of the Church became concerned over the large number of Negro children living in the community with no place to worship God and with the same vision that Barclay C. Bingham had in 1875 went out and invited them to worship God here in the Sunday School and Church. In 1962, five Negro people united with the church in full membership.⁷ That same year the church building was repointed at a cost of \$8,000. It was recognized that other areas of needed, major repairs were the electrical system, the heating system and the roof.

In 1965, the Rev. W. Robert Smith came to the Church which remained affluent in the community. During his years at the church, he made many improvements to the parsonage. The Church not only welcomed the blacks (Negroes) into the Church but the Hispanics as well. With the increasing number of Hispanics in the area of the Church, there was a willingness to support a "Spanish Mission." The Spanish Mission work was relocated from the Broadway United Methodist Church. They held their worship services in the Chapel. In 1968 the North Camden Nursery was established in The State Street Church.⁸ It was developed by the Rev. Stanley Menking who was sent to Camden as a part of the Haddonfield United Methodist Church Urban Mission ministry. By the end of Rev. Smith's ministry many of the white members of the church had moved from the community and city.

When Rev. Ronald Crouch arrived at the Church, he faced numerous challenges. There had been a significant decline in membership and there was the question of acceptance of blacks into leadership roles. As the blacks assumed leadership roles and the Church's active programs grew small, it remained optimistic. A new boiler for the heating system was installed. Repairs which were needed to keep the Church and parsonage in good repair were made. In July 1975, the Church had its first, black minister. At this juncture the active membership had declined to less than fifteen. That group of persons, small in number, nevertheless, had the vision of Bingham and the faith of Abraham. They saw the need for the continuation of ministry to the community. Out of a desire to keep the door of State Street Church open, fund raising became an immediate priority.

Through the support of members who had moved from the community but continued to send contributions and fund raising activities, the critical years of survival were overcome. One of the first, major fund raising projects selected was to have a special day called "Women's Day." This day for fund raising became a day of celebration and praise unto the Lord.

While membership remained at about 150, average attendance increased to about 74 by 1981. During the first two years the youth choir provided music on each Sunday. Many persons accepted Christ and benefited by the Church School, recreation programs and a summer nutrition program funded by the State of New Jersey which served about 1,000 meals per day during the summers of 1977, 1979 and 1980.

The First Sunday in February 1979, The Spanish Mission, which had been called State Street Spanish United Methodist Church, held its first service in a new Church facility. They moved to the edifice once occupied by St. George Wesley United Methodist Church in East Camden. State Street was very happy when they were Chartered as a United Methodist congregation and was named El Buen Pastor. During the years 1977 to 1980 \$12,000 was spent repairing the roof of the Church. The heating system was modified to increase efficiency and clocks/timers were installed to reduce fuel costs. With continually rising heating and utility costs, the Church has begun to explore other alternatives for heating than electricity, such as solar and wind.

The Church has been experiencing a rebirth. Its hopes and aspirations rely on the assurance that God is with it. The future appears bright as the women have celebrated their 6th Women's Day in March 1981, and the Gospel Choir celebrated its first anniversary in May 1981, and the men, now totaling twelve, are stretching out on faith and are approaching their fourth, annual day. Then there are the children's choir which started in June 1980 and the ushers, both providing stimulus and encouragement to the church and community that says we are the people of God endeavoring to serve all age levels and each area of human need.

NOTES

1. *History and Directory of State Street Church, Camden, N. J. Thirtieth Anniversary, January 21st and 28th, 1906.*
2. *History and Directory of the State Street M. E. Church, 1917.*

3. *History and Directory of The State Street Church, Camden, N. J. Thirtieth Anniversary, January 21st and 28th, 1906.*
4. *Ibid.*
5. *History and Directory of the State Street M. E. Church, 1917.*
6. *History and Directory of State Street Church, Camden, N. J., 1908.*
7. *74th Anniversary State Street Church-88th Anniversary State Street Church School, January 26, 1964.*
8. *State Street Church-History-A Continuation, Gladys Richman, 1979.*

HISTORICAL SOCIETY NEWS

We have good news to share with you. This spring our Conference Archives and Historical Library will be moving into new quarters on the campus of Pennington School. The entire first floor area of the new Bishop's Office is being made available to us. This new location will give us about three times the space we now have. One area will be for our Library, while another will house our archival material. A center section will provide space for displays and reading tables. There will also be space for a work area.

This is a good time for all Methodists and churches to look around and see if they have record books or materials which should properly be preserved in the local church or Conference Archives. Some place around must be records of many District and Conference agencies which need to be in our Archives.

Is your church making plans to celebrate Methodism's Bicentennial in 1984? Many resources, including study books and church school material, are available. Be sure that the people of your church have an opportunity to learn about their heritage. 1986 marks the 150th Anniversary of our Conference. The publication of a Conference History is one way we shall mark that milestone.

If you have not visited the new United Methodist Archives and History Center at Drew University, plan to do so soon. We are fortunate in having this outstanding collection of Methodistica so close to us.

You are invited to support the work of your Society by becoming a member. Dues are \$3.00 per person or \$5.00 a couple. Benjamin Abbott Life Memberships are available for \$50 per individual or church. Dues money should be sent to the Financial Secretary, Mrs. Edna Molyneaux, 768 East Garden Road, Vineland, N. J. 08360.

Your interest and support in the work of the Society is greatly appreciated.

REV. ROBERT B. STEELMAN
Historian

HISTORICAL SOCIETY OF THE
SOUTHERN NEW JERSEY ANNUAL CONFERENCE OF
THE UNITED METHODIST CHURCH

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STATE STREET UNITED METHODIST CHURCH
Camden, New Jersey